Ākāravattāra Vaṇṇanā

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[# 37] rāgo cittaṃ na dhaṃsati tathā doso ca moho ca tathāgate pasādo ca tathāgate sagāravo saddhādivepullagato pāmojjabahalo hoti. [20]
[#37] Attachment, aversion, and illusion do not assault one's mind; one becomes full of faith and respect for the Tathāgata [by the power of this sutta]. His faith and other virtues increase greatly, and he is filled with joy. [20]

sabbadukkhabhayassaho buddhaguṇā vuddho(?) deho aggo seṭṭho anuttaro cetiyaṃ viya pu(ū)janiyā(o). [21]
He becomes able to bear all fears and miseries, his body strengthened [by remembering] the virtues of the Buddha, [thinking of him as] the foremost, the supreme, the unsurpassed, worthy of worship, a shrine manifest (lit. comparable to a cetiya). [21]

tathāgatenaṃ so saddhiṃ saṃvāsaṃ paţilabhati vitakkame upaṭṭhite tathāgatasukhamukhe va hirottappaṃ paṭ(t)iṭṭhāti. [22]

He obtains the state of living together with the Tathāgata. Should a transgression take place, through the happy [meditation on the] face of the Buddha, he is firmly established in the [twin virtues] of shame and scruples. [22]

yo upārambhādihetu sun(ṇ)āti jinasāsanaṃ ārakāṭṭhāti asaddhammā nabhaṃ so paṭhavī yathā. [23]
He who listens to the teaching of the Jina, fearing censure and so forth, stays away from evil actions, as the sky from earth. [23]

yo upārambhādi hetu suṇāti jinasāsanaṃ parihāyati asaddhammā kālapakkhe va candimā. [24]

He who listens to the teaching of the Jina, fearing censure and so forth, departs from evil actions like the waning moon in the dark fortnight. [24]

yo ca tutt(ţţ)hena cittena sun(ṇ) āti jinasāsanaṃ kilese khepitvā parinibbāyi anāsavo. [25]

He who listens to the teaching of the Jina with contented mind, having destroyed passions, free from influxes,he attains Nibbāna. [25]

dhammācariyagura(u) ca saddhāpaññādisañhatā asaṭhāmāyo tassa saddhammaṃ amatāmukho. [26]
A person who holds the Dhamma, the teacher, and the preceptor in great esteem, who is

endowed with faith and wisdom, and who is free from wickedness and crookedness, he possesses the Good Law and faces the immortal (i.e. Nibbāna). [26]

[# 38] Ākāravattārānubhāvena honti sattā sukhaṃ pattā nirogā nirupaddavā. [27]

[#38] By the majesty of the Ākāravattārasutta, beings attain happiness. They become free from diseases and from obstructions. [27]

***Ākāravattārānubhāvena* deva mānussakā ubho mettacittena sabbe olokenti dinne(?). [28]**
By the majesty of the *Ākāravattārasutta,* both gods and men look down upon him daily (din<n>e?) with friendliness. [28]

Ākāravattārānubhāvena antarāyā anekadhā ajjhattikabāhirā c' eva, vinassanti asesato. [29]

By the majesty of the *Ākāravattārasutta,* various obstructions, both external and internal, are completely destroyed. [29]

***Ākāravattārānubhāvena.* rājacoragginā pi ca antarāyā apāye va vinassanti asesato. [30]**

By the majesty of the *Ākāravattārasutta,* obstructions arising from kings, thieves, or fire, as well as from [rebirth in] evil abodes, are entirely destroyed. [30]

Ākāravattārānubhāvena antarāyā vinassanti agginā rājadaṇḍena amanussabhayena ca sīhabyagghabhayena ca akālamaraṇena ca[. 31]

By the majesty of the *Ākāravattārasutta,* obstructions arising from fire, punishment from the king, fear of nonhuman beings (ghosts, etc.), fear from lions and tigers, and fear from untimely death, are all entirely destroyed.[31]

aj<j>assagomahisā ca kumbhīlā [*13 =kaḥ] macchakacchapā nadīsamuddathalajā na taṃ hiṃsanti sabbadā. [32]
Elephants, horses, bulls, crocodiles, fish, and tortoises; and beings living in rivers, in oceans, and on land, will never hurt him. [32]

[# 39] saṃsāre saṃsaranto so nipuṇamatimā yutto dighājīvo arogo ca anāsavaṃ ca nibbhayaṃ. [33]

[#39] Such a person, while he moves around in saṃsāra, is endowed with an intelligent mind, a long life, and freedom from disease. He [leads a life] free from fear and passions. [33]

khemantaṃ ap<p>arājitaṃ sabbabuddhehi desitara nibbānaṃ atulaṃ santaṃ taṃ labheyya anāgate[. 34]

He will, in the future, attain Nibbāna, described by all the Buddhas as the home of tranquility, the unconquerable, incomparable, and peaceful. [34]

pubbenivāsaṃ sod[h]ayi dibbacakkhuṃ visod[h]ayi kalyāṇamitto dakkho so nipun(ṇ)amatimā yutto. [35]
He cleanses [his supernatural power of the knowledge] of the previous births and purifies his "divine eye." He is diligent, possesses a keen intelligence, and becomes a good companion. [35]

[# 40] yathā pi khajjopanako candassa raṃsiyā vupasameti taṃ khaṇe hi(ī)natejo viya haññati sahassaraṃsī [. 36] yathā tejo asakkonto pi suyo(?) tathāgataṃ hi sahitu(?) evaṃ buddho mahiddhiko. [37]

[#40] Just as the moon, shining coolly with its rays like [that of a] firefly, brings peace but is over powered the moment the thousand-rayed (sun) rises, in the same manner is the great majesty of the Buddha, the Tathāgata[36-37]

gambhīraṃ paṇ(r)ipuṇṇaṃ dhammaṃ yo ca suttaṃ pavattayi vaḍḍhissati tassa yaso sukkapakkhe va candimā[. 38]

A person who preserves this profound and perfect dhamma and sutta, his glory will increase like the waxing moon. [38]

[# 41] b(p)ahu(ū)tabhakkho bhavati vippamutto sakaṃ gharā amittā na pas<s>ahanti yo ca suttaṃ suṇiyati. [39]

[#41] A person who listens to this sutta, [even if] homeless, eats plenty of food, and his enemies do not prevail. [39]

koṭṭhāgārādisampanno nānāvidhena bhusito mahabbalo mahāthāmo yo ca suttaṃ suṇiyati. [40]

A person who listens to this sutta becomes endowed with a treasure house and so forth, and is strewn in various [ornaments] and becomes possessed of great power and strength. [40]

kāye suvaṇṇavaṇṇo javasampanno jāyati visuddhakā ca indriyā yo ca suttaṃ suṇiyati. [41]

One who listens to this sutta is reborn with a golden coloured body, pure sense organs, and is possessed of great speed. [41]

cakkhuma(ā) sā(a)paññāno sabbadisā va passati chatiṃsakappe devindo chatiṃsa(e) cakkavatti yo[. 42]

He is endowed with [the supernatural power of divine] eyes and is able to see in all directions. For thirty-six aeons [he reigns as] King of the Gods, and for thirty-six [aeons reigns as] a Universal Monarch. [42]

suvaṇṇapa(ā)sādasampanno nānāratanabhusito ratanapallaṅg(k)asampanno tāvaso(?) ca suniṭṭhito. [43]

He possesses golden palaces and is adorned with various jewels. He is endowed with seats made of jewels, … (?) well established. [43]

tividhasukhaṃ icchanto tisso sampattiyo laddhā matimā atthe dassimā dhitimā nipuṇ<ṇ>apaññā yo ca suttaṃ suṇiyati. [44]

A person desirous of the three-fold happiness comes to possess the three-fold treasures. [He becomes] a wise, intelligent, and resolute person by listening to this sutta. [44]

sukhamānussayaṃ deti saggesu ca paramaṃ sukhaṃ tato nibbānasukhañ ca yo ca suttaṃ suṇiyati. [45]

For one who listens, this sutta gives pleasure in the human realm, as well as great happiness in heaven, and then [finally] the bliss of Nibbāna. [45]

niraye cā pi pete ca tiracchāne asurake Lohakumbhi-Vetaraṇi(ī)-Avi(ī)cī(i)nirayesu ca navut<t>ikappasahassāni mahādukkhaṃ nānubhavi[. 46]

Beings who listen to this sutta are not reborn in the hells, in the realm of the ghosts, as animal, or as titans. For ninety thousand aeons, they do not experience great suffering, [because they are not reborn] in the hellish realms of Lohakumbhi, Vetaraṇī, and Avīci. [46]

[# 42] caṇḍāladāsīkucchimhi Lokantaniriyesu ca na jāyanti [*14 = kha] kudiṭṭhimhi yo ca suttaṃ suṇiyati. [47]

[#42] Beings who listen to this sutta are not born in the wombs of untouchables (caṇḍāla) , nor in those of slaves; nor in[families] who hold wrong views. They are not reborn in the Lokanta[ra] Hells. [47]

ubhatobyañjanitthi ca paṇḍako vā napuṃsako abhabbako na jāyanti yo ca suttaṃ suṇiyati. [48]

Beings who listen to this sutta are also not reborn as a female, nor one with organs of both sexes, nor one who is a eunuch, nor as a hermaphrodite, or an abhabbaka (impotent?). [48]

aṅgapaccaṅgasampanno sīle rato sīlavanto sīlavanto guṇo āhu dāne saddhāya sampanno [.49]

[Such a person] is reborn fully endowed with all major and minor limbs, and with good character, and virtues. [They] call him virtuous, full of faith and charity. [49]

buddhuppāde ca sāsane surupo dīghamāyuko sukhasotthi va tutthāti(tiṭṭhati?). [50]

He is reborn during the time when the Buddha appears [and has faith] in his teachings. Endowed with great beauty and long life, he lives in happiness and health.[50]

[# 43] [19] sabbītiyo vivajjantu sabbarogo vinassatu[19] mahabbalo mahāpañño mahātejo mahāyaso devesu devarājāno cakkavatti manusse. [51]

[#43] Let no evils touch him, and may all disease disappear. Possessed with great strength, wisdom, luster, and success [such a person is reborn as] King of Gods among gods, and the Cakravartin King among humans. [51]

tikkhindriyo satimanto jutimanto mahiddhiko paṭisambhidāpatto so buddhuppāde ca sāvako maraṇakāle asammuḷho ujjuṃ (?) gacchanti sukhagatiṃ. [52]

Endowed with sharp faculties, mindful, glorious and possessed with magic powers, he attains the four kinds of discriminating knowledges and becomes a sāvaka (an arahā or a chief disciple) during the time when the next Buddha appears. Such a person, not deluded during the time of death, goes up, straight towards the abode of happiness (i.e. heaven). [52]

buddhā paccekabuddhā ca sāvakā ca mahiddhikā yaṃ yaṃ icchati pattheti taṃ taṃ sabba[ṃ] samijjhati. [53]

Whatever he wishes or prays for [the attainment of the status of] the Buddhas, the Paccekabuddhas or of the Disciples endowed with great magical powers, all that is accomplished for him. [53]

[# 44] yo ca samanussari suttaṃ vinayābhidhammaṃ *Ākāravattāraṃ* nāma sabbaṃ labhati ta[ṃ] phalaṃ.[20] [54]

[#44] Whosoever repeatedly remembers this *Ākāravattārasutta* obtains all that is the fruit of [listening to] the Sutta, Vinaya and Abhidhamma [Piṭakas]. [54]

[# 45] [“] yo hi passati saddhammaṃ so maṃ passati paṇḍito apassamāno saddhammaṃ maṃ passanto pi na passatī [”] ti.[21] [55]

[#45] [For it has been said:] “One who sees the Good Law, a wise man, he sees me. But one who does not see the Good Law, even if he sees me, does not see.” [55]

[# 46] suttapariyosāne asītikoṭisahassānaṃ pānā(ī)naṃ dhammābhisamayo ahosi.

[#46] At the end of this discourse, eighty thousand crores of beings gained insight into the Law.

[# 47] idaṃ avoca bhagavā[,] attamano āyasmā Sāriputto bhagavato bhāsitaṃ abhinandī ti.

[#47] This the Lord said. The Venerable Sariputta rejoiced in the sermon of the Blessed One.

[# 48] Ākāravattārasuttavaṇṇaṇ(n)ā nitthi(ṭṭhi)tā.

[#48] The *Ākārasuttavaṇṇanā* (Commentary on the *Ākāravattārasutta)* is completed.

[# 49] *Saṃyuttanikāye* idaṃ suttaṃ bhagavatā bhāsitaṃ nisaṃsayaṃ.

[#49] This sutta, without a doubt, was preached by the Lord in the *Saṃyutta -Nikāya.*

[# 50] iminā puññalik<k>hitena anāgate yatthakatthabhave mahātejo mahāpañño mahāyaso mahābhogo mahāthāmo yāva nibbānā nibbānapaccayo homi.

[#50] By the merit of writing this sutta, may I , in the future, until I attain Nibbāna, wherever I am born, be endowed with greater luster, wisdom, success, wealth, and strength. May this result in [the attainment of] Nibbāna.